No. V.

FOR DECEMBER, 1807.

(*Continued from page* 144.)

this divine and holy enterprise; nor is there the least room for any good man to be neutral.

No. 50. Silence on the present occasion would be criminal.

No. 51. The door is now opening to make evident who are on the Lord's side and who are on the beast's side; to discern between the righteous and the wicked, between him who serveth God and him who serveth him not.

No. 52. Every man must now shew himself on the one side or the other. Silence, when the Lord's Dominion is declared, will only be considered as a negative vote and an underhanded way of taking part with the beast, and at the same time proving a sly rebel or traitor to the Lord and his holy Dominion.

No. 53. When the divine dominion is declared and fully opened, true Republicanism will be better understood and more zealously espoused, by every real lover of God and friend of society than ever yet it has

been; becauſe, it will then be known that the great potentate of the world, in principle, is the moſt *genuine* REPUBLICAN that ever exiſted; and that the true governing principles contained in the immutable government of God, or *perfect* LAW of *Liberty*, which compoſe genuine *Republicanism* and true *Politics* (to which the perſecuting Saul was, and an ariſtocratical clergy yet are, great ſtrangers) is the only religion taught by Jeſus Chriſt in the goſpel.

No. 54. Perfect liberty, true government, and genuine religion, are inſeparably connected; and the whole are compriſed under the one head of *genuine Government.* One grand and leading deſign of the goſpel was to illuſtrate the true nature of thoſe divine governing principles which together compoſe genuine government, and beſides which there is no genuine government. All other governing principles are unconſtitutional, ſtrictly arbitrary, without proper authority. and amount to nothing ſhort of uſurpation and tyranny; unto which a Chriſtian has no right to accede.

No. 55. Every falſe governing principle may be conſidered as a part of the devil's diſcipline, invented by the beaſt, to bring men under oppreſſive reſtraints and if poſſible to defeat the noble end of their creation; being calculated to oppoſe the government of God and involve ſociety in bondage, miſery and

death; by laying the foundation for, and opening a door unto wrongs.

No. 56 Thus a corrupt and immoral government becomes the parent of vice, and the cauſe of the bondage, miſery and deſtruction of mankind.

No. 57. It is by unjuſt principles in government, that a wide door is ſet open for one man to gain an unjuſt aſcendency and advantage over another, ſo that while the man of innocence and real merit is robbed of his rights, the villain who robbed him is highly gratified, applauded and protected in the poſſeſſion of the plunder, and no door opened for the ſufferer to have his grievance redreſſed.—

No 58. How often do we ſee it the caſe in earthly courts, under the dominion of the beaſt, that the power and influence of money and falſe Agency over-balance equity and right; ſo that the poor have but a dull chance to obtain Juſtice in carnal courts; and again, how often is the poor, induſtrious and honeſt labourer, reduced to the abſolute neceſſity of yielding up his rights and falling a prey to cruelty and injuſtice, merely for want of money enough to diſcharge the fees of thoſe whoſe intereſt and livings (like the

wolf and raven) depend on the ruin and destruction of others.†

No 59. Surely the great parent of mankind has some regard to the political, as well as spiritual, *welfare* of his creatures; nor is *this*

† *I was present and both an eye and ear witness to the following instance, in Allegany county state of Maryland; where one——Matthews, in the prison, stood charged by one W. S. with perjury, (Matthews had sworn that said S. came into his house armed and took, from some place of deposit, a quantity of money &c. that through some opening, from some other apartment, he saw S. but durst not oppose him lest he might kill him &c. S. had been apprehended and tried and by the aid and influence of silver and gold and a number of able friends was acquited; after which (or in the mean time I disremember which) he proceeded against Matthews &c. &c. however it was believed by many, who knew S. that Matthews had sworn the truth and had not been guilty of perjury, so that the matter was yet doubtful; for it was well known that S. was a base character——While Mathews was in this situation, in prison, there came to him two gentlemen of the Bar, who for a large sum of money proposed to engage to clear him; but openly declared that in case he did not comply, with their proposals, they would engage against him and have his ears taken off and as he could not then command the cash they would receive his plantation (which was valuable) in security, or to that amount.*

neglected or omitted in genuine government, under the head of which all pure religion is compriſed; and if ſo, then it will neceſſarily follow that when, the viſible church of God is exhibited in her true form as the viſible kingdom of God among men, a clear diſplay of the government of God will ſhew and prove her to be no leſs a body politic than ſhe is a body ſpiritual; ſhort of which ſhe could not compoſe the judgement-ſeat of Chriſt, from whence genuine Law will be iſſued, or muſt proceed, for the regulation and government of the world.

No. 60. All wrong principles in government, tend to bondage and oppreſſion; but the ſouls of all men were made to be free, and whatever is oppoſed to that freedom muſt be oppoſed to the end of their creation, and equally calculated to degrade the human mind, by reducing it to an abject ſtate; whereby it is rendered incapable of realizing its own native dignity, of real virtue, and of every thing that is uſeful to ſociety, or truly excellent.

No. 61. Liberty, government and religion, are the three grand leading themes in the public mind, which as ſubjects of enquiry and contention at this time, appear to agitate and diſturb the repoſe of the natural world; which lays a ground for us to hope that the intellectual body, like unto an individual, is now about going through her conviction, preparatory to her converſion, and that the time is not far remote when ſhe ſhall experience a real converſion, whereby ſhe will be

completely ripened for a divine revolution, ſo as the Lord's Univerſal Dominion may be received and confirmed among men in the fleſh, and the whole earth be filled with his glory.

No. 62. Then will it be known that thoſe three leading themes which now, as ſubjects of contention, agitate and diſturb the public mind, are inſeparably connected and all fully compriſed in genuine government, and that an humble, unreſerved and practical conformity to the divine government, is the true religion taught by Jeſus Chriſt, the only religion that God requires of man, and that alone in the due exerciſe and practice of which the ſoul of man can be ſaved. *True government* (or politics) and *genuine religion* will then be no more ſeperated.

No. 63. I know it will be argued, by many, that we have no buſineſs to blend politics with religion—that religion and politics have no connection, &c.——I anſwer, by true politics I underſtand a ſyſtem of *true governing principles*;—the true ſcience of genuine government.

No. 64. I know nothing of genuine politics, ſeperate from true governing principles; nor do I know any thing of true governing principles ſeperate from the perfect Law of liberty, or genuine goſpel religion; nor yet do I know any thing of genuine goſpel religion, ſeperate from the true ſcience of genuine government, or beſides what is compriſed in that

ſcience—: all other religions are fabulous,—are counterfeit,—are falſe,—are not of God, but of the Devil who is the father, of falſehood; and the true governing principles, contained in this holy ſcience, are the only governing principles which can be, knowingly, countenanced by any genuine Chriſtian; all other politics belong to the *Beast*, are not from heaven, but from the fountain of bondage, miſery and death, are oppoſed to the government of God and are calculated to promote in ſociety the pernicious purpoſes of hell.

No. 65 All the ſeveral parts of genuine law are founded in eternal and immutable principles, and all eternal and immutable principles are founded in the very nature and being of God. * * * * To diſplay the being and nature of God and to illuſtrate the true nature of genuine Law, or government [that is to magnify *genuine* Law] was the great end for which Chriſt made his fleſhly appearance among men; all true religion, therefore, muſt be of a political nature and every genuine chriſtian, according to his capacity, muſt be a true politician; nor is it poſſible for any man to be a true and experimental politician, in heart, without being a genuine Chriſtian.

No. 66. It is by becoming genuine chriſtians that all the ſubjects of the divine empire are initiated into the kingdom of God, and all the true ſubjects of this kingdom, as they enter into the kingdom, receive an experi-

mental acquaintance with genuine law, with the true governing principles which together compose the perfect law of liberty; besides which there can be no genuine law or true government; all other politics are artificial and false, are without proper authority and equally repugnant to every principle of genuine christianity.

No. 67. Faithfulness to God and man requires that every disciple of the Lord should bear an active testimony against all such corruptions and pernicious inventions that they should come out from among the ungodly, from under the dominion of the beast, and that they carefully abstain from touching the unclean thing.

No. 68. How is it possible for the true church, or people of God, to continue under the influence and government of the Lord's doctrines and under the influence and government of the devil's discipline at one and the same time, and to be equally loyal to each? every immoral and unjust principle in government is a part of the devil's discipline and tends to contaminate the mind and disqualify it for the practice of true religion, or for the due pursuit or enjoyment of God and divine things; these are what at this time weaken the influence and prevent the energy and aids of true religion in all societies and continually impede the rise and progress of the same.

No. 69. The ſame ſyſtem of governing principles which are requiſite for the regulation of the conduct of an individual, in order to make one man happy is equally eſſential for a whole nation and for the whole world; —the whole being compoſed of individuals.

No. 70. A truly righteous man cannot conſent to, or approve of, an unrighteous government, and there can be no real righteous government, but the government of God alone.

No. 71. Every principle, in any government, that is repugnant to the immutable law muſt be immoral, unholy, unrighteous and in all its tendencies vicious. It is impoſſible to be under the dominion of the beaſt and not at the ſame time to be, in a greater or leſs degree, under his influence and in the practice of his examples.

No. 72. A ſtrict adherence and unreſerved conformity to the true governing principles contained in the perfect law of liberty, is the only obedience we owe to God, and the only religion taught by Jeſus Chriſt; and this Man only, who poſſeſſes this religion, ſhall be bleſſed in his deed; all other religions or politics are falſe and nothing more than mere deluſions.

No. 73. The love of popularity,—an attachment to worldly friendſhip (on account of

the many neceſſary temporal benefits ariſing therefrom for the ſupport and preſent comfort of the animal man) and the fear of being ranked with the poorer ſort and lower claſs of mankind, are three great and weighty objections which, under the dominion of the beaſt, ſtand in the way to prevent the reception, riſe and progreſs of divine truth and genuine religion amongſt mankind, and often greatly weaken and diſcourage the young diſciple, or new convert of the Lord, in his ſpiritual undertakings; while the beaſt preſides theſe objections will ever be ſupported and encouraged, by the influence and examples of thoſe in authority; who are placed by the beaſt as leading characters in ſociety and as examples to the populace.——

No. 74. Under the reign and influence of the beaſt it is conſidered (by a large majority) the honour and intereſt of every man to be unrighteous, to renounce true religion and to hold Chriſtianity in contempt;——where the reign, or Dominion, of the beaſt is, there will be his influence.

No. 75. But, under the reign or Dominion of the Lord it will be conſidered the honour and intereſt of every man to be truly righteous, —to embrace true religion and to promote genuine Chriſtianity; for where the reign or Dominion of the Lord is there his influence will prevail and govern ſociety.

No. 76. under the reign of the beaſt the

knowledge of God and divine things, or the poſſeſſion of true religion, is not conſidered as a requiſite at all neceſſary to qualify any perſon for legiſlation, or for a ſeat among legiſlators; ——but a man who is an entire ſtranger to the general and leading principles of the divine government, is conſidered as well qualified for the making and executing of Laws and for a ſeat in the Legiſlature, as if he was ever ſo well acquainted with all thoſe divine principles.

No. 77. A man under carnal Dominion, is conſidered as worthy of, and as well qualified for any office in government without an acquaintance with God, or the fundamental principles of his government, as generally expreſſed in the new Teſtament, as if he was ever ſo well acquainted with both.

No. 78. Nay, an acquaintance with the general doctrines of the new Teſtament or with the true nature, of God or his government, is conſidered as a qualification altogether unneceſſary in any ſuch caſe.

No. 79. But, to the contrary, a true miniſter of the goſpel, or the moſt eminent chriſtian, is rather conſiderd as an unfit character to obtain a ſeat among politicians; as if men who had made the true government of God or perfect Law of liberty, their chief ſtudy, ſo as to be enabled to form a familiar acquaintance with its true and fundamental principles had become, thereby, diſqualified rightly to

Judge of true politics, or pure governing principles;——as if men who were beſt acquainted with the Law of God were leaſt qualified to act in the political ſphere!

No. 80. Behold, with what carnal wisdom and prudence does the beaſt guard againſt the Lord's Dominion, or the reign of Chriſt!

No. 81. Would it be any wonder if we ſhould find corruption, immorality, injuſtice and oppreſſion, in abundance, in a government and laws framed by ſuch legiſlators?—— by ſuch an illegitimate body? what right have we to expect better from them?

No. 82. A legiſlator ſhould be a God-fearing man, a man loving righteouſneſs and hating iniquity, one who has the glory of God and good of ſociety truly at heart; but, to the contrary of this, when we call the great legiſlative body throughout the world into view is it not too evident to be denied that, taking the whole together, they compoſe the very ſeat and fountain of all political corruption? and although ſome part of them may be called by the ſham name of the ſervants of the people, are they not rather ſerving themſelves of the people and ſo duping the general body of mankind and rendering the nations of the Earth ſubſervient to their own hidden purpoſes? and indeed how can we expect otherwiſe than for a corrupt fountain to ſend forth corruption?

No. 83. What a wide door does the Ro-

publican ſyſtem open, for every citizen to bear his part in doing away this evil, by electing righteous men *only* to repreſent them and to act for them, in all their national and political concerns.

No. 84. Some man will ſay "*ſurely the writer is determined for a reform in government! &c.*"———

Anſwer } Yes Verily,——he acknowledges it; and not only ſo but that he is determined for a revolution ſo that the "*Judges may be reſtored as at the begining*" and, let others think as contemptible of it as they may, he is well aſſured, from the light of the divine word, that he ſhall ſucceed in the attempt. He is alſo well aſſured that the God of heaven has already called and appointed certain viſible agency among men to engage, without delay, in this very work; ſo as the way may be immediately opened for the Lord Jeſus Chriſt, by viſible agency, to be exhibited in his kingly adminiſtration; and that this agency is not only to be inſtrumental in effecting a revolution in America, but in the whole world; for nothing leſs than the whole world will compoſe the theatre of action, in this glorious work, and nothing leſs than the putting an end to the uſe of the blood-thirſty ſword and the eſtabliſhment of univerſal dominion, will cloſe the work of this agency; nor will this be effected by doing away republicaniſm, but on the contrary, by ſhewing more clearly in what

genuine republicaniſm conſiſts;—nor yet by carnal weapons but by thoſe which are truly divine and invincible.

No. 85. Although this may now appear to the reader as improbable as for poor Joſeph, in a few days, to be brought from being ironed in Pharaoh's dungeon to be made Lord of Pharaoh's Houſe and to ride in his ſecond chariot, if an undeniable evidence of the truth of theſe aſſertions is not publickly exhibited in America within the ſpace of ten years, from this twenty fourth day of February eighteen hundred and eight, then let the world ſay, forever after that the writer was an impoſtor; otherwiſe let the world acknowledge his authority. &c. &c.

No. 86. Some will ſay "*this is letting out the ſecret with a witneſs to it*, &c.——*——*——*—no matter, the writer conſiders himſelf at the defiance of the world.—"*Truth is invincible*; Joſeph's God can and will, perform wonders!——This revolution is not to be effected by the wiſdom of this world; nor can the wiſdom of this world prevent it,

No. 87. In the purſuit of this holy and deſirable enterpriſe, the agency engaged therein will, in all caſes, embrace ſuch means *only* as are found to be perfectly conſiſtent with the noble Conſtitution and republican government of a free and truly enlightened country; and let the opponents of the viſion even ſell Joſeph to an Iſhmaelite, or to an Egyptian if they will, or even thruſt him for a moment in-

to Pharaoh's prison and the whole shall be over-ruled, by the wise prescience of Joseph's God, so as only to further and hasten the glorious work.

No. 88. The writer therefore, is determined not to shrink at the rage, or noise, of the beast; while he knows he has Joseph's God on his side. What he does shall be done openly and in fair day-light and not in a dark corner; neither does he count his life dear unto him, in the present case, so as the present enterprise may only be accomplished.

No. 89 He is well assured, from a divine source, that altho' enemies from without, and treacherous friends and false members from within, may use various means and ways to discourage and impede the divine work, success is inevitable and the shoutings of a divine victory not far remote; and that even if this house of clay should be smitten to the grave, in the attempt, the work will not thereby be prevented; but other agency will be called into immediate action to supply, or fill, every vacancy; ——for a short work will the Lord make on the earth and though a strange work, the Lord will quickly perform it.

No. 90. A refusal of the government of God is *that alone* in which all sin is comprised; and true obedience to genuine government is the whole duty of *man*, as well as the only way to attain the noble end of his creation.

No. 91. All other religions and worſhip are falſe and belong only to the beaſt.

No. 92. Genuine Law and *right*, or true government, are things which cannot be made and unmade, at will, by the pleaſure of men, but in their true nature do really exiſt in and of themſelves, by natural neceſſity in the very nature of things, independent of human invention ;—in their nature they are divine and unalterable, and in themſelves contain divine authority ; ſo that always, when they are brought forward, they bring with them proper authority. All other Laws, or governments, are without proper authority,—are ſtrictly *illegal* and artificial,—are falſe and but a wicked impoſition on the world of mankind.

No. 93. The grand and proper end of all genuine Law, or true government, is to prevent all manner of encroachments and to preſerve, or ſecure, every individual ſubject unmoleſted in the peaceable poſſeſſion and complete enjoyment of all his, or her, own rights ; ſo as no cauſe of offence may be given ; ſo as none may be oppreſſed, and ſo as univerſal friendſhip may be confirmed throughout the world ; as all men are but the children of one great and common parent.

No. 94. That the extenſive human family may learn, not to deem each other as enemies not to longe the bayonet, ſword or ſpear into each others hearts, or ſtain them with each others blood, but to deem each other as friends,

as brethren, as children of the ſame great common parent of all mankind, and as ſubjects of the ſame common family of God; each one zealouſly engaged in the purſuit of the common welfare and ſafety of all; ſo as the cruel implements of war and murder may be converted into the peaceable and pleaſing implements of huſbandry.

No. 95. Some may enquire "how are we to "know when the time is come for the empire, "or dominion, of God to be eſtabliſhed "among men in the natural world?" Anſwer } doubtleſs, like all the preceding diſpenſations of heaven, the divine empire and government will be warmly oppoſed, by the rebellious, in their firſt openings, but when the time ſhall come for the government and empire of God to be brought forward into public view with ſuch clearneſs and brightneſs as fully to diſcover and make evident the impropriety and corruptions of all other governments & of every other empire, ſo as thoſe who are enlightened may be able to ſay; "Behold, the government "and empire of God! ſee here they are! look "at them!—who can deny the propriety and "authority of theſe?—behold, here is a go-"vernment brought into view accompanied "with proper and undeniable authority, which "God himſelf approves of and heaven rati-"fies; and which, in its nature, is calculated "to make evident the impropriety of every o-

" ther government and that all others are " without any proper authority, and alſo, be- " hold here is an Empire all the principles " whereof are founded in the authority of " heaven,—in the authority of God; whereas " all others are without any real authority, " are founded in corruption and upheld by " uſurpation, tyranny, oppreſſion and impoſi- " tion; and none dare deny that this is the " caſe;—that theſe things are even ſo." I ſay, when the government and empire of God are made thus plain, this will be a ſufficient evidence to every humble and candid mind that the kingdom of God has then come; although a large majority may at firſt refuſe it.

No. 96. There is no way for men in the fleſh to refuſe and reſiſt God but by refuſing and reſiſting him in viſible Agency, nor can they fight againſt him, in the opening of his dominion and in the exhibition of his empire, any other way than by fighting againſt him in viſible *agency*.

No. 97. It now only remains for us to diſcover and make evident to the world theſe following important truths, 1ſt that the government and empire of God is the only government and the only empire in exiſtence which are founded in truth and propriety, or which are accompanied with proper authority. 2nd That all other governments and empires are founded in corruption, and ſupported by

uſurpation, tyranny and oppreſſion; and of courſe muſt be calculated to prevent the liberty, peace and univerſal welfare of mankind, and equally to introduce and ſupport enmity, violence and murder.

3rd That falſe governments, and falſe empires, compriſe in them all thoſe political curſes which, through every age, have occaſioned the whole earth to groan and are the only cauſes of every national diſtreſs.

4th That there can be no true government or juſt and righteous empire beſides the government and empire of God;—that all others are falſe, are unrighteous, are unjuſt, are oppreſſive, and of courſe muſt be directly oppoſed to the kingdom and government of God and not leſs repugnant to all the decrees of heaven.

5th That the government and empire of God *alone* and *only* are *they* which are righteous, *juſt* and ſalutary to man; and which in their nature are calculated to promote and ſecure the univerſal welfare of the human family.

No. 98. In a word, there can be but theſe two kinds of government or empire in exiſtence;—the one true, and the other falſe;—the one righteous, and the other unrighteous;—the one genuine, and the other fabulous; the one pure, and the other corrupt;—the one of God and divinely authoriſed, the other of the devil and without any proper authority.

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No. 99. It cannot be the duty of any chriſtian to countenance or accede unto an unrighteous or unlawful Dominion; nor can it be the duty of any rational being, before God, to ſubmit himſelf unto an unrighteous and unlawful government, but, on the contrary, it muſt be the duty of every rational being, eſpecially of every chriſtian, to bear the moſt pointed and open teſtimony againſt every principle and practice, whether in Nations or individuals, that is found to be oppoſed to the kingdom and government of God.

No. 100 Until the divine empire is brought into viſible operation among men the moſt eſſential means for the ſurpprefſion of carnal Dominion and falſe government, and the moſt effectual method for the promotion of the dominion of God in the natural world, will be wanting; and ſo long as the beaſt may reign uninterrupted ſo long will the accompliſhment of the promiſes of God (relative to the eſtabliſhment of his reign, dominion, and viſible kingdom in the natural world) be prevented.

No. 101. It is by viſible Agency this work muſt be effected, and let it be introduced when it may, it will doubtleſs, be accompanied with a ſevere ſtruggle in its firſt openings;—the church will doubtleſs experience the pangs of ſevere labour while paſſing through her momentary travail; but, when ſhe finds that her God has made it her privilege to bring forth a nation at a birth and in one day, ſhe will no

more remember her ſorrow;—the morning will bring forth joys ſufficient to overbalance all her pain. Will the Lord bring unto the birth and not bring forth? can we believe that the Lord will deſert his Church in the moſt trying moment? ſurely not!

No. 102. Let us look back for a moment and behold how the church of God has been oppreſſed in all ages paſt; yea, how the whole earth has been oppreſſed under the dominion of the beaſt while his reign, in the exerciſe of falſe government has prevailed.

No. 103. Let us alſo, at this time, caſt a momentary look acroſs the ocean and behold the direful effects of his infernal reign! how many thouſand of the human family may we ſee butchered and butchering, murdered and murdering, robbed and robbing, each other at the command of the beaſt? and yet, through blindneſs, zealous to ſupport his authority and equally zealous in oppoſing their own rights.

No. 104. It was under the dominion, authority and command of the beaſt, that the prophets and faithful ſervants and witneſſes of the Lord, in all the ages of perſecution paſt, have been perſecuted, tortured and murdered in the moſt cruel and barbarous manner; it was by his command that John was beheaded, the ſaviour crucfied, the apoſtles murdered, and thouſands of the children of God, ſince that time, inhumanly maſſacred! nor can we

forbear to call into view the many fields of human gore, in all ages, occaſioned by this helliſh monſter!

No. 105. The time has at length come, which has been ſo long promiſed, for the Anointed of heaven to be exhibited among men in his kingly adminiſtration, for Zion to enter into reſt, and for the creature man in general, to "*be delivered from the bondage of* beaſtly *corruption into the glorious liberty of the children of God.*" ſee Rom. viii. 21.

No. 106. The Lord has told his brethren (the human family) their fault between him and them alone; he has alſo taken the prophetic agency, and the apoſtolic agency with him, and they have ſtill refuſed to hear; the time has now arrived for him to tell it to the viſible church (ſee Matth. xviii 15, 16, 17.) and if they will not hear, but will ſtill perſiſt in their great treſſpaſs, they ſhall be conſidered, by him, as "*an heathen man and a publican*;" and ſo excluded from every benefit and privilege of his church and as fruitleſs and withering branches cut off from all his bleſſings:—ſo ſhall we diſcern between the righteous and the wicked, between him who ſerveth God and him who ſerveth him not; and while the righteous are kindly received in the embraces of divine love the wicked ſhall be caſt into outer darkneſs, where (in the day of the perdition of ungodly men) they ſhall be puniſhed with

an everlasting destruction from the presence of the Lord and from the glory of his power.

"*The day that cometh shall burn them up, so as to leave them neither root nor branch.*"

No. 107. "*If any man, love not our Lord Jesus Christ let him be* ANATHEMA MARANATHA."

five points of fellowship

Equity, Mercy, Humility, Temperance and Fidelity which is Loyalty

Every departure from these or any of them is an equal departure from the principles of true fellowship

APPENDIX.

Of divine Agency in the rational world, or the visible Agency of God, among men.

No. 1. This AGENCY is a thing little understood by the world in general and even by the greater part of chriſtians; for want of a proper knowledge of which thouſands of God's own children are waiting and looking for the accompliſhment of the divine purpoſes, relative to the latter-day glories, in a way in which they never can find it;—in a way that is contrary to the appointment of heaven and repugnant to every principle of moral Agency.

No. 2 Although man, by his revolt from God, has rendered himſelf a poor, weak and unworthy creature, yet, ſo far as he may be conſidered an object of the divine attention or ſubject of divine revelation, ſo far it is proper to conſider him an object of the divine friendſhip and approbation, and as ſuch the favourite of heaven, and proper ſubject to receive the communications of divine light and divine love in ſuch familiar way as may be beſt ſuited to his capacity, and moſt conſiſtent with the principles of that moral and rational government under which he was placed by his creator, and of which he is conſidered a ſubject.

No. 3. It appears therefore, to have been the good pleaſure of God, in every age and

in the performance of all his acts of friendſhip towards man, to chooſe, raiſe up and receive into a ſpecial nearneſs and connection with himſelf, certain individual characters from among the human family thro' whom to communicate his light and love to the reſt of mankind. And *theſe* to qualify and call into divine action, as his own ſpecial and viſible Agency among men; by whom to make ſuch revelation and ſuch communications unto others and by whom to accompliſh ſuch work for others, as in his great wiſdom and goodneſs he ſaw needful; in order to the opening of the way for their emancipation from error and all its dreadful conſequences and to make them happy in the enjoyment of his friendſhip.

No. 4. Nor can we find the leaſt account of the performance of any divine work, ſince the creation, for the benefit of men, but what was performed of God by rational and viſible Agency, that is to ſay by human Agency; which in ſcripture, is conſidered as the HAND of GOD among men.

No. 5. The handing of a divine revelation to the world,—the promulgation of the divine government,—the founding, promoting and preſerving of the inviſible and viſible Church of God among men,—the effecting of the great ſalvation of mankind,—— the bringing of life and immortality to light through the goſpel,—the ſpread of the goſpel abroad. &c. &c. &c.

We find the whole performed of God, by human agency— by men called and qualified of God for these very purposes.

No. 6. And here it is truly worthy of observation, that, in all ages, the most eminent part of the visible agency of God consisted of men who, notwithstanding the valuable qualifications they received and possessed from God, in their day and time were rejected and disesteemed by the popular part of mankind, as well as by a very large majority of the world; which is a circumstance, if our souls were duly humble, in its nature sufficient to teach and warn us to guard against a like error in ourselves.

No. 7. The most eminent part of this visible Agency were considered, by the popular and a large majority of the world, not only contemptible and base, but as a kind of oddity or as characters inimical to the common interest, and their remarks and singular doctrines rather chimerical, fanatical, enthusiastic or designing and subversive of the public good,— either unworthy of public notice or else pernicious and dangerous.

No. 8. Thus, through wilful neglect and unbelief or by an obstinate rejection and resistance, the generation of their day and time were deprived of the benefits they might otherwise have derived and enjoyed; while following generations have wished they could have enjoyed such privileges; yet, when like

and greater privileges were afforded them again, like hearts produced like conduct, and so on from age to age down to the present time; and even now (after so many examples of the kind) in the opening of one of the greatest events, the hearts of mankind appear to be equally unprepared to receive and gratefully prize their highest blessings.

No. 9. As in former ages, when the most eminent witnesses and faithful servants of the Lord came forward, with more truth and greater light than had yet been known among men, the singularity of their sentiments and strangness of their doctrines, occasioned those who were confirmed in error and such as were under the dominion and led by the influence of popular opinion, to deem and treat them as impostors and enemies to society and on this account, not only to form great prejudices against them, but, by every possible means to stir up the people and disaffect the public mind against them; always, apparently, rendering plausible and good reasons and sufficient causes for so doing; even so, to this day, the same predominant principle, of unbelief and aversion to divine truth, produces like effects.

No. 10. The more truth and greater light there is brought forward, in a dark world, under the dominion of error, the greater, appears to be, the contrast and more severe the struggle between the votaries of truth and the votaries of error.

No. 11. Hence we ſee that the moſt eminent part of the viſible agency of God, that is to ſay, thoſe of his ſervants who were inſtrumental in bringing forward the moſt truth and greateſt light were, in all ages, the moſt expoſed to popular prejudice and public cenſure. One might ſuppoſe that by this time mankind might have learned to know that theſe were ſpecial marks, which always have accompanied the moſt faithful witneſſes of the Lord, and the moſt eminent part of the viſible Agency of God among men; but thoſe who are determined not to ſee will not ſee.

No. 12. The reaſons why thoſe ſpecial marks always accompany the moſt eminent part of the divine agency among men, are eaſy to be accounted for; it is manifeſt that where the moſt truth and greateſt light is, there popular corruptions and the fallibility of human judgment is moſt expoſed, the tendency of which is to bring down and diminiſh the importance and influence of thoſe who are actuated by the pride of religious infallibility, and the love of carnal intereſt & greatneſs & whoſe carnal intereſt and importance is ſupported, promoted, and ſecured, by the ignorance of the people only.

No. 13. It is not a little mortifying, to ſuch characters, to ſee their importance and chief dependence thus injured; this, with the fear of rivalſhip is the ground of their enmity and oppoſition to thoſe whom they deem their com-

petitors; and when they find that fair argument fails to anſwer their purpoſe, public cenſure, miſrepreſentation, and defamation, becomes their only alternative.

No. 14. This is indeed a mean retreat!—though not too mean for the opponents of the viſible Agency of God or votaries of the beaſt.

No. 15. The viſible Agency of the divine nature among men, or in other words, "*the divine agency*" is ſometimes, in the ſacred writings, called into view as a combination of illuminated individuals, bearing a joint witneſs to the divine Teſtimony and repreſented under the ſimilitude of a white, or bright, cloud and are often ſpoken of in the plural;—at other times, the ſame agency, on account of the unity of ſpirit exiſting in the combination, the whole together, are ſpoken of in the ſingular, and perſonified; that is repreſented under the ſimilitude of a ſingle perſon and one like unto the ſon of Man; under whoſe adminiſtration the whole work of God among men and for man, by this viſible agency, will be accompliſhed and the whole Agency, from the beginning of time unto the accompliſhment of the divine purpoſes, ſpoken of as a ſingle *Character*.

No. 16. The holy ſcriptures, of the old and new teſtaments, compoſe a ſacred hiſtory, or narration of this Agency with the ſeveral proceedings and tranſactions of the ſame in

and concerning the true church, from the begining of time unto the accompliſhment of the good purpoſes of God, relative to his creature man, through and unto the cloſing of time.

No. 17. Jeſus Chriſt being placed at the head, as the only one appointed of God to lead on the rational and intelligent creation in the intellectual ſphere, from one degree of improvement refinement and happineſs unto another until, by ſuch improvement and refinement, the ſame might be brought into its higheſt ſtate of glory, has been pleaſed, as a rational head, in all ages to make uſe of every ſuch rational and temporal means as by his wiſdom was found to be the beſt calculated to promote and effect this noble end; and thus by natural and temporal means progreſſively, to improve and refine the human capacity until the way, in the mind of ſociety in general, ſhould be fully opened for the government of God to be received, eſpouſed and confirmed, among men in the fleſh; ſo as his will might be done in earth as it is in heaven, the cauſes of all oppreſſion and diſtreſs be completely removed from among his creatures, and the way be truly prepared in the natural world for the reſurrection of the dead.

No. 18. The whole work of the viſible Agency of God may be compriſed under the three following heads; viz.—1ſt, a diſplay of the true nature and character of God, as the only proper ſovereign of all rational and intel-

ligent creation : 2nd, a familiar illuſtration of the true nature of all genuine government, whereby the lives and converſations of all his creatures ſhould be regulated as the proper ſubjects of the divine kingdom (or empire) of God. 3rd, an intelligible diſcovery of the noble end for which man was created, ſo as men might know how to realize their native dignity and be induced thereby, in all their actions, to aim at that noble end.

No. 19. The grand deſign of Chriſt, from the earlieſt period of time, being to diſplay the character of God and illuſtrate the true nature of the immutable law, ſo as to bring the capacity of the creature into the enjoyment of the divine preſence, he has in all his proceedings, from the beginning, carefully arranged all the works of creation and providence, as well as by his wiſe preſcience and powerful control overruled all nature ſo asthe whole together under his holy adminiſtration ſhould combine, in proceſs of time, to promote and bring about this glorious purpoſe ; and that at length, in the reſult of things, it might be made evident unto all, who is the true and only proper *Potentate* of a rational and intelligent world. Then the kingdom ſhall be the Lord's, and his dominion ſhall be extended from ſea to ſea and from the wonderful and beautiful *River* OHIO unto the ends of the earth ; and when the dominion ſhall turn to the Lord the vail ſhall be taken away and by virtue of

the light which ſhall then proceed from the ſeven lamps ſhining over againſt the golden candleſtick, the nations with joyful ſhoutings will receive not only, in fullneſs the true character of Immanuel, but, that genuine ſyſtem of divine governing principles which compoſe the perfect law of liberty, as the only ſcience by which to regulate all their national concerns; thus will the way be prepared, in the natural world, for the effecting of a general reſurrection.

No. 20. And by virtue of the light and life proceeding from the ſeven lamps, the ſeveral Books of the old and new teſtaments and the book of life, which is another Book, ſhall be completely opened; and the dead ſhall be Judged out of thoſe things contained in the Books, and death and hell ſhall quickly be no more but, GOD ſhall be ALL in ALL.

No. 21. In that day perfect *liberty* and genuine *government*, unto which men have been ſo long ſuch great ſtrangers, will be better underſtood; and the univerſal agitation which, for ſeveral years now paſt, has ſo much prevailed and which ſtill continues to prevail, concerning Liberty and government, among all nations, will ceaſe; and the minds of men will be quieted in the Lord; for the Lord will command, and the raging ſea and reſtleſs winds will obey. "*The work of righteousness ſhall then* "*be peace, and the effect of righteousness quiet-*"*neſs and assurance for ever.*